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VOL. II. JANUARY, 1886. NO. 4.

Jan. 24/87 - no Jan - Dec 1886

Mental Science MAGAZINE

AND
MIND-CURE JOURNAL.



REV. A. J. SWARTS,
EDITOR.

MRS. EMMA HOPKINS,
MANAGING EDITOR.

PUBLISHED BY
MENTAL SCIENCE UNIVERSITY,
161 LA SALLE ST., CHICAGO, ILL.

SINGLE NUMBER, 10 CENTS; YEARLY, \$1.00.

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CONTENTS OF JANUARY NUMBER.

God-Life in the Soul.....	<i>A. M. Diaz.</i>	73
Mind in Medicine.....	<i>C. A. Bartol, D. D.</i>	75
Ideas Rule.....	<i>E. W. Baldwin.</i>	76
Three Doctrines Revived.....	<i>I. I. Curtis.</i>	77
Mesmerism.....	<i>Philadelphia.</i>	78
"Where is Moses?".....	<i>J. Philips.</i>	80
The Bridegroom Comes.....	<i>Exce.</i>	81
The Healing of the Body Through the Soul.....	<i>Rec. C. H. Mann.</i>	82
Mental Science of Disease and its Cure.....	<i>Dr. W. P. Evans.</i>	84
The Opposing Elements, Matter and Spirit	<i>Prof. Joseph Rodes Buchanan.</i>	86
Mind-Cure Drops.....		87
Is God a Person?.....	<i>Editor.</i>	88
Re-inforcement for the Work.....	<i>M. S. U. Directors.</i>	91
Mental Science Magazine.....	<i>Editor.</i>	92
Miscellaneous Items.....		92
Editorial Card		94
Advertisements and Professional Cards.....		95 and 96

THE MENTAL SCIENCE MAGAZINE

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MENTAL SCIENCE MAGAZINE

AND

MIND=CURE JOURNAL.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

VOL. II.

JANUARY, 1886.

No. 4.

For Mental Science Magazine.

→ God-Life in the Soul. ←

A. M. DIAZ.

The testimony to this is universal. From our Bible we have, "It is the same God working in you all." "The tabernacle of God is with men." "Ye are builded together for a habitation of God in the spirit." In reading these and other passages we must bear in mind that this "God" is Omnipresent Life. From the Hindoo we have, "I am persuaded by Thee, Thou containest me." "In thee, in me, in every one the Lord of Life resides." Persian, "Soul of the soul; intellect exists by Thee." Claude Leon de Saint Martin, a French philosopher of a hundred years ago, writes: "If but for a moment we could dive into the depths of our inward existence we should feel that all the Divine sources abound and flow at the root of our being, that we are a perpetual engendering of our Principle, that it is continually in its actuality within us." Another writer says: "Common is a noble word, since God is the common of our souls." Dr. Channing, "His life continually flows into us. He quickens my whole being." Emerson, "There is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. We lie open on one side to the deeps of spiritual nature." "The foundations of man are not in mat-

ter, but in spirit. From these foundations he draws, at his need, inexhaustible power."

What a thought it is that this infinite source of Life, Light, Love, Wisdom, Strength, is ours to draw from, ours to be from, live from, work from, now! We are commanded to lay hold on Eternal Life. And why do we not? Why all this spiritual poverty? Why this feebleness of endeavor, and why this yielding to fleshly infirmities, which is a bowing down of the master to the servant? Why, indeed, but because we turn away and refuse to take what is ours. As the Oriental poem says:

"Oh ye who seek to solve the knot,
Ye live in God but know it not.
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish, hungry, at the door."

Now instead of perishing in our poverty we should live of our abundance, and for this there must be a turning toward it. "Turn to God and be saved." Now as God is spirit, dwelling and working in us as spiritual beings, why turning to God is simply turning from the fleshly to the spiritual. We are told to "turn to God and live;" that to be carnally minded is death, and to be spiritually minded is life. "Turn ye, turn ye, for why will ye die?"

Yes, why will ye die? Why refuse to be saved from all manner of evil by the omnipotence of spirit? Saved, not only

in some future state of existence, but saved now; every moment and all the time. *Now* is the accepted time, and *now* is the day of salvation.

A REASON WHY

many have been kept from such turning is the way in which spiritual things have been presented under the name of religion. They have been disassociated with common life, assigned times and places, invested with a gloomy solemnity, dealt out to us in rigid creeds, swamped in rituals and formulas. Religion, so-called, has been urged upon us chiefly for a future good. We are to be holy not for holiness' sake, but to secure future reward or escape future punishment. God has been held up as a great King, ruling the universe from outside, somewhat as an oriental despot dwells and rules apart from his subjects. The old ideas of the earth as a level plain, and of a solid sky, and above this a literal heavenly city with golden streets, and a throne, and God in personal form seated thereon holding council with certain winged beings called angels, another personal form on his right called the Son; and of a literal abyss called Hell below the level plain, with a literal devil plunging sinners into a literal fiery furnace—these ideas took such hold that they can scarcely be gotten rid of even to this day, when we know that sky is only air and vapor, and that as the earth is constantly revolving and moving on there is neither an abiding up and down nor permanency of place. People still talk of *going* to heaven from earth; of passing from time into eternity. It seems hard for them to get the conviction that eternity is now,—having neither beginning nor end, must be now,—and that heaven is a spiritual condition; that the Kingdom of Heaven being “within you,” within the soul, bodily death is not a necessary condition for enjoying it. Christianity, like other great religions, arose in the East. It is eminently a spiritual religion, but western literal-

ism has misinterpreted the oriental symbolism, and thus materialized the spiritual. Indeed we have been

TURNED AWAY FROM GOD AND RELIGION by sermons portraying God as a master monster of cruelty and injustice. Edwards, in seven printed sermons, dwells gloatingly, as one may say, on the agonies of sinners roasting in literal fire, and represents God and the saints in heaven as doing the same. “God designed from all eternity to glorify himself in the damnation of multitudes of mankind.” He declares that God’s hatred for poor fallen human beings was so intense, his desire for vengeance so strong, that nothing less than the endless misery of the whole race was sufficient to satisfy that vengeance and hatred, and that this satisfaction would have been demanded had not Jesus become “an object on which God’s wrath might be appeased.”

He says that God “will magnify himself in your ruin”—“hold you over the pit of hell much as one holds some loathsome insect over the fire.” “Your own godly parents will not be at all grieved for you, but you will hear them praising God, *on that account*, with holy joy in their countenances.” “It will give the saints in heaven a greater sense of the grace and mercy of God to themselves that God should have made so great a difference between them and others who have deserved no worse than they. “When they shall look upon the misery of the damned * * * with how much enlargement of the heart will they praise Jesus that he was pleased to so distinguish them! With what love and ecstasy will they sing!”

Much more of the same kind could be quoted, and a great deal from Dr. Watts.*

Now when we consider that the God thus depicted was held up as a perfect Being, that in those days of scant litera-

* Calculations are still being made as to the proportion to be “saved.” Some have placed this as low as “one in ten thousand.” All the heathen lost, and a prominent theologian asserts that to deny this is “to cut the sinews of the missionary enterprise.”

ture sermons were common reading, that Edwards was a leading mind, that congregations in general *sat under* the same kind of preaching, that Watts was the standard hymn writer, his hymns everywhere sung in churches and committed to memory by children, we find answer to our question—why so little of turning to God? Alas! we have been deprived of our God; turned from him by those whose business it was to turn us toward him. "They have changed the glory of God into an image made like to corruptible man." "My people have been lost sheep. Their shepherds have caused them to go astray. They have forgotten their resting place. My people are destroyed for lack of knowledge."

From sermon preached in Boston.

→Mind in Medicine.←

C. A. BARTOL, D. D.

Old—old as Paul, as Christ, as Solomon among the Hebrews, and as Plato among the Greeks, as the fall of man and foundation of the world is the idea that men are well or ill in body according to the good or bad state of their mind. Fever, canker, corruption, corrosion, consumption, dissolution or wholeness, soundness, life, health, and many other parts of speech designate with equal fitness the conditions alike of the fleshly and spiritual frame. Balm or balsam is something for the body or for the mind. This double sense of what soothes, heals, binds up, or cuts and irritates, is in the vocabulary and vernacular of every land.

But it has been the inveterate vice of theology to contrast and oppose the body and soul which the Maker weaves and welds into one, with no boundary line, but one territory. How close together they sit, a married couple, indeed, without priestly wedding, till death do them part! Sin is disease and disease sin, both at once; every trespass is reported and punished at

headquarters. Therefore it is a true proverb, that health is the chief blessing, and should be the supreme aim, because health in our bones cannot be separated from health in our thoughts, according to the kindred law of the Romans: "A sound mind in a sound body"—a proverb verified as often as anger flushes and inflames, envy gnaws, pride swells with its inward tumor, jealousy jaundices, revenge distorts the face, hatred gnashes the teeth, and will and hand are a diabolical business firm in every iniquity whose existence we know only by its image and superscription in the human form, as Cæsar appeared in the penny shown to Christ.

But if health or disease originates and consists in the posture and purpose of the mind, the physician must be a philosopher or metaphysician. He must have more specifics than apothecaries to offer for sale, or any regard even for weather and climate can supply. What atmosphere of Italy, Minnesota, or the South of France will save you from that defilement or derangement of foul desires or of violent passions, whose fatal malady runs like wild-fire from your temper into your temperament, and involves spirit and flesh in common ruin by slow disintegration or a sudden blow?

If unsober appetite hurry you to habitual gluttonous eating or to strong drink; if licentious desire, that procuress or base solicitor be allowed to paint and hang the picture in the halls of sensual imagination; if vindictive designs rankle and fester in your hearts; if fraudulent plots twist your intent, muddy your look, and thus alienate that confidence of your fellows which is better and more sanative than any virtuous herb; if excessive fear, induced by gloomy preachers and false medical theories, make epidemic; or if with a morbid conscience you wrong and despair of the mercy of a forgiving God; if, as a man in nervous prostration, in Florida, where we were ill together, once told me, you think you have committed

the unpardonable sin and lost your Jesus and the Holy Spirit without hope of return, what can drugs and pills, potions or lotions do for your case?

Mental medicine is not only sure, but often wonderfully swift. You have been poisoned, not with strychnine or arsenic, but with falsehood; cursed, not with any misfortune, but with an evil, overcome by some adversary because you have lodged him in your own breast, leasing the house he destroys. Your bodily disease is from such mischief *in the mind*. Only by shutting or driving out through the prerogatives of Revealed Mind can you be healed. Sin and sickness, in mind and body, two foes, have joined hands; against them it is noble to fight, to argue for the right. It is usual in the pulpit and religious circles, to speak of sickness as a friend, a divine disciple, a pure piece of Providence. Neither sin, sickness nor death is included in the sight of God. "God is too pure to behold iniquity." Disease deserves to be detested, not sprinkled with holy water and baptized. Let us wage war against it till it be destroyed!

Among whatever other remedies, the new practice lays stress on thought, or mind-thinking. "As a man thinketh, so he is," well or ill. We are in danger of having the disorder we imagine or picture to ourselves. Mark and Luke tell us Jesus suffered not the devils, or diseases, he was casting out to speak; he dismissed them silently from the scene where they would have established themselves if permitted, as *dramatis personae*, to enact their parts. A wrong thought disturbs, right thinking rectifies the system.

For Mental Science Magazine.

→ Ideas Rule. ←

E. W. BALDWIN.

Science is of Mind, and deals with matter only to control it. We use the powers of mind for the purpose of obtaining

effects, without attempting to divine causes. The actual of power is invisible and inexplorable. Who can explain wherein resides the power of steam and electricity? Neither can be told *how* the power-principle of mind works—but only that it works.

But practical power resides in ideas, and in the capacity for thinking lies the secret of health and disease. Memory is excellent, but the ability to forget is desirable also. We must learn the ability to forget in disease the idea of disease and think only in its stead, health. The idea of a thing and the thing itself are one, what is called the thing being only the phenomenon making visible the idea. Thus it will be seen that to change the idea is to change the phenomenon. It is more a question of how to *use* the power of mind than how to *obtain* it, for the power is possessed by all.

In the fact of the ceaseless tendency of mind to externalize its ideas lies the secret of power to build health in the place of disease. As you would feel that a shadow is powerless to pain or sicken or control, so should you feel that the disease as disease has no power whatever over yourself, —the high priest of your own temple and the originator of the thoughts that externalize. Say to disease, "You have no power to affect me. I have a right to perfection—and you no right to even a name." By an omnipotent law this is the conquering power that displaces the discordant phenomenon and secures in its place the perfection you argue for.

This does not strike the student of material law as practicable, yet repeated experience proves it eminently so, and its highest value consists in the fact that it makes each individual his own physician, able to "doctor" himself better than another can possibly do it for him, for ourselves being the cause, *immanens non transiens*, of our own expressions, may check every abnormal tendency of thought in its very incipency.

For Mental Science Magazine.

→ Three Doctrines Revived. ←

I. I. CURTIS.

Since ever history recorded the speculations of mankind on any subject whatsoever, it has made special mention of their efforts to solve the problem of the relation of the soul to the body. Dean Manuel truly said: "What is reality and what appearance is the riddle which philosophy has put forth from the birth day of human thought."

Two thousand years ago three opinions were held and taught concerning this relation, and that called the Scholastic Hypothesis, or the doctrine of Physical Influx, bears a striking resemblance to the sensation philosophy of Bain, Mill and Spenser. This philosophy insists that the senses hold inherent activity capable of projecting itself into the soul, and thus educating the soul to the will of matter. It held sway till Descartes' *cogito, ergo sum*, ascribing all life to mental action, turned the channel of speculation in another direction.

Another theory, called Spiritual Influx, is thus described: "Spiritual Influx takes rise from the principle and law of order, inasmuch as the soul is a spiritual substance, purer in essence, prior in order of existence, and interior in situation or place; but the body is material, hence grosser by nature, posterior in order of existence, and exterior in situation or place. It is, moreover, in accordance with the requirements of order that what is of higher degree of purity should flow into what is grosser, prior into posterior, interior into exterior, thus what is spiritual into what is material." This doctrine also bears points of resemblance to the conclusions of some thinkers of our own time, the German metaphysicians, for instance, who believe in the "over-soul" and its infringements upon the physical body.

Leibnitz was the great advocate of the

third doctrine, called Pre-established Harmony, which holds that God created the soul in such a manner that it produces within itself, and represents within itself, successively, what passes within the body, and He has made the body in such a manner that it must of itself do what the perfect soul wills.

Pre-established Harmony seems to strike its chords nearest to this new scientific doctrine, gaining in favor with students of mind action, for I find on examination of the scientists' principal books that they hold that man, as created by God, is a perfect spiritual idea, utterly powerless to break from the law of harmony into which he was born—*actually knowing only the freedom of the law*.

The Concord school of philosophy, in haughty ignorance of this later re-appearing of the old doctrine, "Lotze Cook," in haughty contempt of it, and the supercilious sensation theorists, all holding their own views with the refusal to investigate new ideas unless advanced by recognized magnates, characteristic of intellectual aristocracy, yet make no practical demonstration of the living application of their faith to be compared to the manifestations the at present obscure scientists (mental or Christian; the terms are synonymous since Christ is Mind,) make in the healing of sickness and the reformation of sinners.

Thus the common people learn of it gladly, and turn from the other speculations with weary indifference." For what good are doctrines that do not have for their end helping men to live better and be happier?

Though the ancient theory of pre-established harmony did not give any definite rules for making its advocates directly conscious of the rhythmic workings of their own being, yet it must be noted that it brought the thought of God into its every premise, and could not have failed, therefore, to make many better and happier physically and morally for their espousal of it. It was left our practical

age to set the old harmony to simpler words and arrange it on a staff in scientific measures for the beautiful music of daily thanksgiving from every heart acknowledging its verities.

Science in her "spiral ascent" has thus dealt with all the theories of men,—not only religious and therapeutic but in the department of physics as well,—for she has set all phenomena known to the ancients as miracles to the credit of her own unvarying laws, and made all computable on definite mathematical principles.

A few years ago, reporting a meeting of the Free Religious Association in Boston, Anna Garlin Spencer said: "All speakers on the free religious platform seem to feel the presence of a demand in society for the more perfect organization of a faith rational enough to include all present knowledge, and also the method by which we may gain new truth, and also reverent enough to keep the historic garment of religion whole and seamless, and to carry us upward, as well as onward, in our endeavor to realize our highest conceptions."

Now it seems to me that the revival into our clear thought practical age of this religion of harmony (or health) of mind and body, is the answering of that very demand of society which Mrs. Spencer voices. The "organization" of its adherents into a faction, I cannot recommend. All the religious wars involving martyrdom of noble men and women by stake and rack, for opinion's sake, have been prosecuted in the name of organizations called churches. But if it is *best*, in our yet crude civilization, to have organizations for the crystallization of faith, let them come unchallenged. Let what will, come. In God's universal kingdom there can be no real discord. By a mysterious law the constant insistence of that principle will cause all discords to vanish, all temptations to leave us, and thus will the kingdom of heaven with liberty of con-

science for sincere thinkers be ours here and now.

For Mental Science Magazine.

→ Mesmerism. ←

PHILADELPHIA.

Mesmerism is the power possessed by certain individuals to influence the mind and control the actions of others. It is of very ancient origin, although it is only of late years that the attention of scientists has been attracted to it. The first written account of the practice of the art is contained in the writings of the celebrated Chinese philosopher Confucius. Confucius lived about five hundred years before the Christian era. Judging from his writings, Confucius must have been a firm believer in the mesmeric art. Foo Hun Ching, the court physician of his time, was a celebrated mesmerist. Among the many cures was that of the Emperor of China of a disease that he inherited, and which seemed beyond the reach of medical science. Confucius describes many other wonderful cures and stories of the magnetic power of the mesmerists of his time.

About the year 1772 Dr. Mesmer, a French physician, commenced the practice of the art that has been named after him. He claimed, and successfully proved, that there runs through the system of every person a mysterious fluid in which life is preserved. He claimed that he had power to control this fluid and by that means to control and check disease. When Mesmer proclaimed his doctrines every one said that he was either an impostor or a fool, but he proved that he was neither.

The French Government appointed a commission to investigate the subject. Benjamin Franklin was at the Court of Louis XVI. urging the cause of American independence, and was appointed the president of the commission, which comprised the most distinguished scientists of

France. After a careful and thorough investigation, during which Mesmer practically illustrated his wonderful powers, they reported that all he claimed was true.

The power of mind over matter has always been recognized. A doctor who has the confidence and good will of his patient can cure more quickly than one who has not. The physician of to-day uses less of drugs and trusts more to the remedies that nature provides. He controls the mind, and in that way cures his patients.

Various beasts, birds, reptiles and fishes are known to exercise powers of fascination over each other. Also many truthful instances are on record of certain animals exerting the infatuating power over women, children and weak men. Persons that are mesmerized properly often become clairvoyant, especially after having been under the control a few times. They will locate diseases, find lost or hidden articles, tell the contents of a sealed letter, etc. Somnambulism, catalepsy, syncope, various kinds of trance, second sight, etc., are only different phases of this mesmeric state. Many persons have the power of throwing themselves into this state, especially by holding another's hand. Like the shock of an electric battery, mesmerism can be circulated from one person to another. Let any number of persons, either sitting or standing, hold each other's hands; let them be very quiet and motionless in the most easy manner, with their eyes closed or directed to the centre of the floor between them, and let them resolve to give way for at least thirty minutes to the consequence, and generally in a very short time some one will be under the influence.

All this is true of the phenomenon, and as a study is attracting much attention from the psychical research societies of various countries. But none of them have pointed out the dangers possible to the subject of mesmerism in the total change of character, temperament, tastes and

habits he is likely to experience, sometimes to his ruin,—we might almost say *invariably* to his ruin when the moral tone of the mesmerizer is low. For no one can come under the magnetic control of another without partaking of his nature, as it is not till the subject's own personality has been whiffed out like a candle flame by a breeze, that the personality of the mesmerist can be made manifest by such movements as he thinks or wills the limbs and speech of the other to do, as if they were his own.

Much of the healing done by those who advertise themselves as Metaphysicians is accomplished by just this dispelling process—the dispelling of the thoughts of the patient and leaving the thoughts of the practitioner in their stead. But this is not the truest healing—that perfect healing that cures of sin as well as sickness. True healing by pure Mental or Christian science is the accomplishment of the beautiful *educative* idea of child education—the bringing forth, drawing out, or waking to expression of the actual, perfect individual, whose dream of error has incased him in darkness and fear and pain. The mental healer should be an upright, pure-thoughted man or woman, whose clear eyes, looking directly into yours, show no pupils muddled by plots and schemes to outwit or traduce friend or foe, but pupils welling up from the eternal foundations of justice, benevolence and abiding *principle*. To such one's healing thoughts we can trust ourselves with full faith that no stain will be left by their contact, but like good Samaritans they will bind and balm and heal the hurts of mind and body.

“I suppose,” said an M.D., while feeling the pulse of a patient who had reluctantly submitted to solicit advice, “I suppose you think me a bit of a humbug?” “Sir,” gravely replied the sick man, “I was not aware until now that you could so readily discover a man's thoughts by feeling his pulse.”

For Mental Science Magazine.

"Where is Moses?"

J. PHILIPS.

The above was the title of a ringing editorial in the Oct. ('85) MIND-CURE JOURNAL. Doubtless many readers responded to its sentiment and caught the enthusiasm of its writer, not only for the new movement he proposed, viz., a national convention of Mental Scientists under some "leader," but also for the work at large, as a system of bodily and mental therapeutics destined to supersede all other systems in vogue.

But the uniqueness of spiritual science consists in its essential differentiation at every conceivable point from every other system, religious, ethical, political, that has ever commanded the advocacy of men. And this matter of spiritual *leadership* is no exception to the oppositeness of the application of purely mental treatment to every subject proposed for adjustment.

On the ground of its oppositeness, then, its denial of every sense claim and physical law hitherto holding precedence, a *Moses* is undesirable among the disciples of practical metaphysics.

What is one of the first articles of its creed?—Man is the idea of God, created after His own image and likeness,—perfect and "good." This being true, which man or woman hath He set up to be a ruler or divider among His children? Not one. All are born into this kingdom free and equal. And by so much as we yield our freedom to the idolatry (obedient following) of leaders whom we ourselves set up, by so much shall we go astray from God himself, and go out into ignorance whose fruit is fear and sin and sickness.

Through Christ, Truth, we have been made free into the light ever opposed by error and darkness.

In darkness we grope and creep tremblingly for sure foothold. It is the time of sleep and dreams. In the sunlight we

walk erect, self-assured, and boldly on to our destination. It is the time of strength and real work. The dark Asiatic does everything by the law of opposites to the Caucasian. He prints his books from right to left and seats his children "back to" their teachers in their noisy school-rooms. According to *physical* law a man can take cold, have the pneumonia and die; but *metaphysical* law annuls the decree, and declares man can *not* take cold, have diseases, or die.

We have enlisted under the leadership of metaphysics, a Principle and not a person, and under that dominion no command reaches us but—"Work out your own salvation!"

Admitting the premises of metaphysical science, all the way thereafter becomes plain to every one. Once grounded upon its first statement—God Omnipresent, no power can keep us from independent perception of the law on and on in understanding till we "awake in His likeness." A second Luther, a second Calvin in theology is an impossibility in our time. Spiritual leadership has always degenerated into dogmatic intolerance. History furnishes no exception; and as dogmatic theology, proclaiming its infallibility, creeps in, life and intelligence fade out of its practical workings. The career of *Moses* is signally prophetic of what may be expected of any man or woman we may choose to lead *as the Light* that is ours as much as his or hers. When the waters gushed forth at his bidding (healing and convincing power), they gave *Moses* the glory; and *Moses* accepted it. Then he grew conservative and intolerant, and rebuked so cruelly that many looked back toward their old bondage of ignorance of the true God as far preferable to wisdom coupled with terror of the personality bearing Him witness.

People in this morning of civilization are demanding not leadership, but Truth itself; not governing, but comradeship. Just as surely as we elect an earthly

potentate in our spiritual science, by so much as he or she *governs*, in that degree will ruler and ruled retrograde. "The chain on the ankle of the slave is fastened to the neck of his owner."

In our time this judgment of abasement of spiritual pride is especially speedy. Instances could be cited other than the famed imprisonment of the Pope after the decree of Papal Infallibility—instances of idolized church leaders in our own country, whose fair names went out under the blot of temptations unmastered, proving them fallible as their weakest followers. No, no! Shoulder to shoulder in steadfast adherence to Truth as it dawns over our united brotherhood, but no turning aside when one calls, "Lo, here!" or "Lo, there!" for only in the still voice of our *own science* is there safe "leading."

For Mental Science Magazine.

→The Bridegroom Comes.←

EXXII.

Whenever a new thought is born or a tender deed done the "bridegroom" comes. He comes in all the great and signal crises of the world's history. When Jesus came, the herald of a new gospel, the bridegroom came, and all the poor of the regions round about the gentle hills of Galilee trimmed their lamps and went forth to meet his new truth. The door was shut on all who rejected him—on the high priests and rulers of the people. The bridegroom came at the Reformation. Luther voiced his message to the overburdened hearts of men—and many went in to the marriage feast. And wherever they are found they are known to be the wise and powerful of the world. But there were many foolish who rejected the living Word he uttered, and, the door of wisdom being shut upon them, decay marked them for its own thenceforth. All astronomical, mathematical, physical, spiritual science proves them the blind

followers of a delusion, whose fruits are the darkness and horror of purgatory and the chains of inquisitions over the neck of education, new thoughts and religious toleration.

The bridegroom is even now freshly coming—coming in a reformation of the Reformation. As before, the wise are admitted to the feast he hath prepared. Those who are quick to discern the meaning and vital force of the new thoughts now beginning to be proclaimed from the house-tops of the world will sit down to such a table of riches as "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" its abundance of good.

The bridegroom comes with every new discovery. He comes with every new movement making for the waking of mankind from telluric slumber to celestial aspiration. He came with Galileo, enlightening our ignorance touching the motion of the earth; with Newton explaining the career of planets and systems of planets through the heavens; with Humboldt unveiling the Cosmos; with Bacon organizing explorations of fields of earthly knowledge. He came when the "Mayflower" cast anchor and the Pilgrim fathers on Plymouth rock gave thanks for escapement from the perils of the deep; when Washington sheathed his sword and rested from his labors—with a young republic, born through sore travail, lying in the "cradle of liberty" at his feet; he came when Garrison declared that man could have no property in man; he came when mothers with Spartan bravery kissed their sons and sent them to fight for their dark brothers' liberty; when maidens stifling back their tears wrote smiling words of cheer to loved soldiers at the front of that war. He comes in every effort for the higher education of the masses to self-help through enlightened intellects; in the growing determination that women shall not be "goods and chattels," but free citizens, with all the words imply. In all

these we see the upheavals of the Divine energy in humanity coming with power and glory. But as if with the final throw of a long night shadow earth must now, perforce, yield homage to the "Sun of Righteousness, with healing in his wings"—full salvation from sin, sickness and death, through divine science in *right interpretation of Bible Truth*.

Just at a point in race history when Jew and Gentile, Buddhist and Christian were beginning to doubt whether there were a God or no,—whether the Supreme of all were Good or Evil,—whether the Bible were not the work of consecutive visionists, and Jesus a "mistaken boy crying with disappointment at the failure of his hopes," lo! in the East the promised star! The Christ of man—the mind that saves from all that hurts and harms and hinders—the doctrine of holiness, health, heaven! Surely the Lord hath dealt very blessedly with this people, that he hath heard their prayers and counted their tears and sent them full measure of goodness in this the coming of His Truth afresh for our redemption from the errors of flesh and mind, through *acquaintance with Christ (or Mind) science*.

From *New Church Messenger*.

The Healing of the Body Through the Soul.

REV. C. H. MANN.

Apart from spirit man's body is an utterly powerless collection of substances that will quickly be resolved into their original elements. The body has no power to be anything or to do anything, except it be given of the soul.

As the mind of man holds to the doctrine of the power of nature, and of the self-existence of the body, and of the weakness of spiritual things, and of the substantial reality of natural things, so have the weaknesses and sicknesses of his

flesh a hold upon him. But their hold is in this conception he has of them, and not in any reality they have of themselves. If he repel this conception, he is repelling the power of diseased nature. He who in the forest at night sees the dim shadows of the trees as gloomy monsters surrounding him, is filled with terror; and these grim fantasies whose only reality is in the imagination of their beholder, as really control him as though they actually were what he thinks them. In like manner, the capacity of the body to become diseased, its ability to control the mind, and to be dominant in this life, has its greatest, if not its only hold upon existence, in the reality which the mind it rules confers upon the body. How transcendently important it is, then, if we would be blessed with that healing of the body which the powers of spiritual life can bring us, that we recognize the reality and the power of spiritual things; that we refuse to give material forces control over us by believing in them; that we come under the dominion of the great flowing river of life and of strength which comes down through heaven and the spiritual world into our souls from the Lord. The very existence of the material universe is as dependent upon the spiritual universe as a shadow is dependent upon the light that casts it. And yet we turn our backs upon the infinite power and reality within, and resolutely fix our eyes upon the shadow, giving it our allegiance, having faith in it, trusting it, and worshiping it; thus by the very action of our thoughts in reference to it, closing our souls to the current of the descending actual life from above. We must, then, if we would receive the true benefit in the health of our bodies which can come from the spiritual power of heaven, believe in that power. We must accept the doctrine that in spiritual life is all true life, that in spiritual power is the only power, and that in spiritual reality is the only substance.

The third truth we must receive, and

receive really and truly if we would be blessed by this health-giving power of life, is that all spiritual power, and hence all power, comes from the one supreme and only life—the Lord; and furthermore, that this divine Being is very near, in the very inmost of every one. This is the teaching, not only of the words from Exodus, "I am the Lord that healeth thee," but it is the direct proclamation of a multitude of passages in the Word, and is the underlying doctrine of the whole sacred volume. In the presence of the Lord's love and wisdom all the affairs of our tiny lives shrink into nothingness; their darkness in his presence vanishes like the shadow of night in the noon-day. All our troubles, all our sicknesses, all our afflictions, in the presence of his eternal life, are nothings. In that divine presence there is all reality, all love, all life, all power. The faith that He is here (and by here I mean within the breast of every individual), with his infinite mercy, tenderness, and omnipotence, if really cherished as a faith, nerves the arm and encourages the heart, gives intelligence to the thoughts, and strength and comfort to the spirit, so that in that faith we can look all things in the face, and trust all things to Him, and be sustained in all things by his presence.

If in your conversation you treat the sicknesses with which you are afflicted as though they were really enemies of your body, possessing an actual self-existent nature, you thereby give them a hold upon you which they would otherwise not possess. To be continually looking into the ill feelings of your body, always examining your pulse, as it were, forever thinking of this ache or that discomfort, analyzing all the strange or peculiar sensations that may come to you, and discussing such matters with others, —all such conduct gives a basis in your mind for the presence of evil thoughts to aggravate and maintain your ailments. Such methods of thought and conversation

are among the things that most do hinder the presence and the efficiency of the health-giving influx of heaven. Yet it seems as if the dominant habits of polite society made such topics as these the leading subjects of anxious inquiry and discussion. It is the very method in the law of spiritual doctrine that would most successfully fasten disease upon us, and makes the spiritual cure of our sicknesses impossible.

A second external habit of life which is most closely allied to this first, will naturally suggest itself to all. It is indulging in a false sympathy for our friends. We can be sympathetic for a sufferer in a way that will aggravate his pain. We may be sympathetic in a way that will help his recovery. It is not necessary for me to say which is a true sympathy and which is a false sympathy. If one were to go to an injured man, tear the bandages from the part that was hurt, start the stanching blood to flowing again, and cause the pain to be renewed, he would be regarded as wickedly cruel. But not less really cruel is that unkind love and sympathy which brings so prominently into thought and conversation the sicknesses of your friends in the expressions of your sympathy for them that the difficulties are aggravated and the patient made worse. No sympathy for a sick friend is kind that does not help him to be better. And all sympathy that aggravates his ailments, though expressed in the most loving terms and affectionate tones of voice, is surely cruel. Let our association with each other be healthful. All our conversation, the thoughts we cherish, the sphere of our affections, should go forth to help all with whom we are associated, to strengthen them against sickness, to weaken the hold of the disease producing influences upon them.

There are many other external states to be avoided if we would open our souls in a way to let the divine life flow into our bodies for their healing. We should

avoid a struggle in our own self-strength to get well. Healing from spiritual powers is not being made well from the strength of your will-power. In order to demonstrate the power of their minds over their bodies, many, having given to their disease a real character in their recognition of it as a positive power in their lives, arise in their strength of will, with the determination to overthrow this power. Thus they are really but pitting one part of the mind against another; they are combating their faith in disease by their faith in their own will. This is like fighting the left hand with the right. The true doctrine is rather that disease in itself has no power, and that the health-giving strength to remove it comes from a life above yourself, which descends into you when you are in the right spiritual state to receive it. It does not involve then a struggle, but rather a wise trust.

Another mistake to be avoided is the making of your recovery a test of your faith in the doctrine. The anxiety which such a thought begets in the mind gives the very best opportunity for the beliefs of distrust and sickness to fasten their grip upon you. Understand, if you come into the right spiritual state you will get well, but do not bring that faith into such association with your ailments that if they do not immediately remove themselves you are thrown into doubt and confusion. Rather live in your health and turn your back upon your sickness, and be not anxious as to the result. Anxiety and fears open the doors for the admission of disease.

The three great doctrines of spiritual faith I have mentioned, and these three external methods for bringing them to the surface, combine in a life characterized by the acknowledgment of the Lord, by keeping the commandments, and by the endeavor to realize in life his truths, to bring the health-giving power of spiritual life into the soul, and thence into the body.

Holding to the doctrine that spiritual

things are real, that they can confer their beauty upon the body, that they can expel from it the sources of disease, cannot we so practice these truths that they shall cause our bodies to rise from sickness, from weakness, from infirmity, to a truer union with our souls? And thus may we not, in renewed health and strength, experience a kind of resurrection that shall in a most glorious way represent in us the resurrection of the Lord?

For Mental Science Magazine.

Mental Science of Disease and Its Cure.

DR. W. F. EVANS.

In treating a patient by the mental method, it is desirable to learn the particular mental disturbance which lies back of the disease, for that is the real malady. We need to aim at something, and not merely to project our mental force into blank space. We consider it a fundamental maxim in the phrenopathic system, that all morbid conditions of the body are effects, of which some mental in-harmony, some aberration from a perfectly sound mental condition is the cause. Disease in the body has a pre-existence in some antecedent abnormality of the mind. To cure it implies the removal of the cause of it. We can sometimes ascertain what the mental cause of a malady is from the statement of the source of his unhappiness by the patient, which he is oftentimes only too willing to give. It will always be found to be some illusion of the sensuous mind, some wrong way of thinking, which has generated a wrong way of feeling and acting. This fallacy must be corrected, for it sustains a causal relation to his malady. On the development of the intuition in us, we can perceive at a glance, and with well nigh unerring certainty, the mental cause of the disease—the keystone of the arch. The practice of the phrenopathic method of cure will

serve to quicken the intuitive perception in us, so that the least hint from the patient will open up the whole mental history of the case. It is one of the most interesting and important inquiries in mental therapeutics to study the relation of particular diseases, as consumption, dyspepsia, rheumatism, dropsy, and other maladies, to special mental causes. We know that certain abnormal mental states translate themselves with instantaneous celerity into an organic expression. Take the feeling of fear, when it exists in any degree of intensity, as an illustration. It quickens, and at the same time weakens, the action of the heart, and instead of the regular systolic and diastolic movement, we have a quick and irregular action, a spasmodic flutter. If the fear becomes permanent, in the form of a mental habit, the corresponding bodily condition becomes chronic. Palpitation of the heart, as Swedenborg affirmed more than a century ago, signifies fear. As the action of the heart is a fundamental or primary movement, on which others depend, whatever modifies its action must affect the vital condition of every organ and tissue of the corporeal structure. All physiological movements and functions depend on a mental energy acting consciously or unconsciously. The mind and the body, like the spiritual and natural worlds, are connected by a fixed law of correspondence, which is as uniform and invariable in its operation as any of the laws of nature. This law has a deep practical value other than its use in the interpretation of the Scriptures. It has its use in Mental Therapeutics. Correspondence has been defined to be "the appearance of the internal in the external, and its representation therein."—(*Arcana Celestia*, 5423.) All external things, as the varying conditions of nature, and of the human body, are in reality only modifications of the mind. External things signify and represent things next interior to them. The body of man corresponds to what Paul de-

nominates the *psychical* body, (badly translated the natural body), and this to the animal soul. Speech corresponds to thought, for it is the outward expression of thought. Correspondence is the law of creation, and all the objects of nature are but the echo of spiritual things. It expresses the relation of cause and effect, and a knowledge of this ancient science must be of great value in a system of phrenopathy or mental cure. Swedenborg asserts that "correspondences have all force, insomuch that what is done on earth, according to correspondence, avails in heaven, for correspondence is from the Divine. All the miracles recorded in the Word were done by correspondence."—(*Arcana Celestia*, 8615.) All the marvels of the magic were effected in the same way; for magic, which signifies wisdom, is the knowledge of spiritual things, and their relation to natural things. "All conjunction of natural things with spiritual, and in general of inferior things with superior (or the external with the internal, as the body with the soul) is effected by it. For correspondence is not given unless inferior things (by which is meant all material objects) by subordination are subjected to superior things, and when they are subjected the superior things act in the inferior altogether as a cause in an effect."—(*Arcana Celestia*, 8778.)

According to this universal law, every diseased condition of the body must have its cause in some wrong mental state, for there is nothing in the body that is not first in the mind. The movement of the arm in raising it to the head, is first a mental act—a desire intensified into a volition. As a word is the outward correspondent and expression of a thought or idea, so every disease is, as it were, a word that means some abnormal mental state. In order that the Mind-Cure system may become a *Mental Science*, we must ascertain the relation of the various diseases to particular disturbances of the mental harmony. It is to be hoped that some one

will give us something in mental physiology that will meet this want. In regard to some diseases, there are already certain well-established principles as to their connection with the mind. We may be able to give a few of them. But it is entering a territory that has not been explored by medical science, and our knowledge is fragmentary.

For Mental Science Magazine.

The Opposing Elements, Matter and Spirit.

JOSEPH RODES BUCHANAN.

Matter and Spirit are the opposite polarities of the universe. "Nearer My God to Thee" is an aspiration toward the opposite of matter, and yet it is often sung by those who do not comprehend it, and whose whole natures are immersed in the material—their very conception of Heaven and of God being vulgarly material.

Long has the world lived in the night of materialism, from which the Caucasian race is beginning to emerge. Materialism has brutified all things. It has reduced God to a huge and brutish specimen of man, and man to a cruel minion of a still more cruel but supernal tyrant.

It has debased the science of life into a man of chemical and mechanical theories; and eminent scientists, unrebuked by the pulpit and the press, utter their crass materialism as authentic science, which no man may question—yea, even go so far as to anticipate the time when thoughts can be weighed and measured like liquid gases, and the volts, ohms, and coulombs of electricity. An idea to these gentlemen is as much a force as a falling boulder, and has its mechanical equivalent, with a definite ratio to the mechanical equivalent of heat. The intuition of common sense rejects these dogmatic speculations, but the power of *cram* in

college forces them into the reluctant minds of youth.

How calamitous the effects of modern dogmatism,—worse even than the darkness of Aristotelean philosophy (which would not allow its professors to look through Galileo's telescope), they only can realize who live under the shadow of pulpit and college, or near the maelstrom of Mammon in a commercial metropolis like Boston or New York.

It sustains a type of fashionable religion in which all godliness or spirituality is lost, which is not ashamed to build a million dollar temple while human beings all around it unrelieved are perishing in want and crime. This is the type of Christianity which was founded by Constantine, the crowned felon of Nicea, fifteen hundred years ago—an atheist, hypocrite and tyrant.

The influence of materialism on the healing art has been equally disastrous. It deadened human sympathy in human souls, and often converted a profession which should be the embodiment of pure benevolence into a conspiracy for torture and destruction of the sick, refusing to the agonized fever patient his best medicine, cold water, treating wounds with hot pitch, pouring out the life-blood with the lancet, and filling every tissue with mercurial poison, until the teeth dropped out.

From all these terrible evils, it is natural that man in a free country should recoil, and that the swing of the pendulum from one extreme should carry it equally far on the other side. Nevertheless, let it swing. It is time that the supremacy of matter should be resisted, and that Spirit should be recognized, for in proportion as we have ignored Spirit we have ignored and abandoned God, and to that extent have lost our hold on the true life, and sunk under the dominion of matter, falsehood and suffering.

It is time for the teachers of the healing art to learn that they have been dealing with shells instead of kernels—that the

real man is not the body, as they suppose, but an eternal being controlling that body—that man is spiritual, and if we should add to or take from his real being we must add or take that which is spiritual.

What general would think to destroy an army by simply firing at the walls surrounding its camp? Such warfare would be as rational as that of physicians who batter the body without due regard to the condition of its tenant—who think of nothing but chemical changes in the tissues, and do not know that man may be healed in sickness by means which are not material. That Spirit must operate as Spirit is self evident—but materialism conceals this truth from its votaries by denying that Spirit exists—denying that there is anything in man but his hundred and fifty pounds of liquids and solids, and they capable only of chemical changes. Hence materialism deprives us of all correct knowledge of the soul and its organ, the brain—of life and its laws of development and decline. Materialism paralyzes the healing art.

Let us then for a time turn attention to that which is not matter, and see what can be done by those who dispense with chemical and mechanical agencies. They have done enough to astonish multitudes, and they are not weary in well doing. They will accumulate statistics which honest science cannot ignore. The Mind-Cure treatment will make its mark—and it will float for a time theories born of enthusiasm that will disappear in time, as the sea-foam bubbles burst on the shore. But of these theories the MIND-CURE JOURNAL doesn't wish to speak, and therefore I shall say nothing, not believing that the inspired enthusiasts of the movement would wish to encounter the solid barriers of reason which stand in their way.

"The root of all wholesome thought is knowledge of thyself,
For thus only canst thou learn the character of God toward thee."

→ Mind-Cure Drops. ←

Bear the cross! Far heavier is self.—*Nenclem.*

The silence of the soul speaks to God.—*Bos-suet.*

Moderation is the silken string running through the pearl chain of all virtues.—*Bishop Hall.*

Sin is nothing else than that the creature willeth otherwise than God willeth, and contrary to Him.—*Theologia Germanica.*

That he makes light of the inevitable workings of the moral law is the heaviest charge that can be brought against any human being.—*Bel-lows.*

Cultivate those affections and habits which will write upon the tablets of your countenance that which one in reading can but love and admire.

We are strangers to Christian love if we harbor malice or revenge in our hearts towards any of our fellow-creatures, whatever treatment we receive at their hands.—*Charles Backec.*

There is nothing nobler in man than courage; and the only way to be courageous is to be clean handed and hearted, to be able to respect ourselves and face our records.

"Adversity is rather to be desired than continued prosperity; in the vast ocean of life more are ruined in the haven of tranquility, than amid the billows and surges of sorrow."—*Anonymous.*

Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and, if true, they show a man his weak points, and forewarn him against failure and trouble.—*Gladstone.*

"Honor to the true man ever, who takes his life in his hands, and at all hazards, speaks the word which is given him to utter, whether men will hear or forbear, whether the end thereof is to be praise or censure, gratitude or hatred."

Our lives make a moral tradition for our individual selves, as the life of mankind at large makes a moral tradition for the race, and to have once acted justly seems to make a reason why we should always be noble.—*George Eliot.*

"Life is a warfare; and he who easily desponds deserts a double duty—he betrays the noblest property of man's which is doubtless resolution; and he rejects the providence of that All Gracious Being who guides and rules the universe."

MENTAL SCIENCE MAGAZINE.

161 LA SALLE STREET, CHICAGO
PUBLISHED BY MENTAL SCIENCE UNIVERSITY.

SUBSCRIPTION IN ADVANCE.

One Year, -	\$1.00
Six Months, -	.50
Three Months, -	.25
Single Copies, -	.10

Advertising rates, 10 cents per line, of 9 words each. For standing "ads." and special rates, address the Editor.
Pubs. wishing to exchange paper or "ads." inform us.

Publishers who insert the above Prospectus in their journals, as a reading item, will be entitled to a copy of the MENTAL SCIENCE JOURNAL one year for themselves or for any friend, provided a marked copy is forwarded to this office.

Published on the First of each Month.

Entered at the postoffice in Chicago, Ill., as 2d class matter.

EDITORIAL.

→ Is God a Person? ←

Among the many controverted themes of this progressive day "the personality of God" is demanding careful investigation.

The entire regime of theology teaches two theories: first, that God is an individuality whose form is like the physical man; that he as Jehovah is seated somewhere and dwells in a local habitation, a building or place called Heaven. This theory means that God is visible, and that he will be seen by the ransomed after they pass to a future state. The Christian minister teaches to-day that the saved will go to God; will cast their crowns before him, and will view him as a mighty king; will "see him in his beauty, and behold the land that is far off."

Their second theory is of course very destructive to their first, as it teaches that God is omnipresent, that he is love and invisible. It holds that God is composed of mental attributes such as wisdom, love, justice, mercy, goodness, truth; that he is the everywhere present Spirit, the infinite Mind, the immortal and invisible who inhabits all things.

As theology holds these two opposite positions, science cannot recognize the theological system as correct, but must impeach it for presenting two theories

about God diametrically opposed; hence, upon the authority of Jesus, this system must fail. He said, "A house divided against itself cannot stand." Before the advancing thought of to-day one of these contradictory claims must be surrendered. It would be very difficult for a Jew or a Christian to decide which he would yield. To give up their hope of seeing God in Heaven is to sever their most endearing tie. To regard him as Spirit, Truth, Love, wisdom, omnipresent and invisible, is to contradict their theory of seeing him, and hence if the Bible teaches the two opposite claims, it is impeached as contradictory and inconsistent. If it does not teach the two, then theology, which teaches both claims, is not a correct interpreter of the Bible.

We are under no obligation to heed ignorance or contradictions wherever found, hence we turn from blind sense, and in the higher and clearer light of science we find the truth, or science of being, and upon this we build our new church or kingdom, and the gates of hell and ignorance "cannot prevail against it."

"Christian or Mental Scientists," who are properly inducted into the true understanding, claim that it is God who performs their cures. They make God the sole actor, hence it is highly proper that they be clearly understood in their theory about God.

No thinker worthy the title of scientist believes with the Jews, Romans and Christian theologians that God is a person with definite form, occupying a limited place, or can in any sense be local. Such a belief finds its support in creedal theology, and he who upholds such sense claims is unworthy the name of scientist. Those who advocate such ancient beliefs about God have not been able to keep pace with the higher and wiser claims of science.

Recently in the *Inter Ocean* I was much surprised to see a professed scientist, under the *nom de plume* of "Hadasha," laboring to establish the ancient anthro-

pomorphic belief that God is an individual, a person; that he is limited in existence and local in his habitation. This writer says: "He is not larger than a large symmetrically developed man. He is not personally everywhere," and then cites ten instances in the Hebrew Bible, where it is claimed that God appeared to various mortals on earth, and where he talked with them, and they saw him with physical eyes.

Mental scientists have the key to all this phenomena. To hold any image in the mind, it will seem to formulate. Those afraid of ghosts or ghouls are certain to see more of these apparitions than others, but it is only the workings of the active imagination. It was very common among the ancients to believe in the reality of such phantasms, and they named them as real in their supposed sights in early Bible days. Visionary minds to-day fall into the same hallucinations, and tell us that they have seen and talked with Jehovah. Mental scientists entertain very different views of God, and we never see him with eyes, hands, feet, etc., walking around spending his time talking to men or women.

Many proofs can be given of the phantasmal workings of mortal mind, but one must here suffice. St. Anthony was an ardent believer in Satan, or a personal devil. It was claimed that this satanic "personage used to actually appear to him as a spirit, very tall, with a very great show of horns and strange grimaces. His belief, however, in the power of the name of Jesus was so strong that the evil materialization disappeared whenever he mentioned it in Satan's presence."

If the ancients saw God, as some are vain enough to believe, we naturally wonder why he came in person so often to this small speck of creation. Are we asked to believe such ignorance in this progressive day? If God as a material form or personality thus appears on this earth, he deserts the balance of the uni-

verse too often; besides, this theory would make him fly, walk, or migrate like a king or an overseer from planet to planet.

"Hadasha" is bright enough to see that one of the theological theories is the antipode of the other, hence, holding to a limited God the size of a "large, symmetrically developed man," she is driven to a greater error in denying the omnipresence of Deity; thus the narrow theory of personality drives her to say, "He is not personally everywhere." How can such an error hope for recognition? It never found an abode except in the dark and benighted corner of the Jewish and Orthodox mind, and then only when they assert his limited material form. It is useless to approach the better thought, even of these religionists, with a denial of omnipresence, and certainly the doors of science are guarded as with flaming swords against such ancient ignorance and delusion.

This writer is not entirely alone as a professed scientist, there being a few other *noms des plumes* whose tenacious claims for the personal God are equalled only by their own assumption or usurpation of chief Divine authority on this earth. Blind ambition may claim messianic honors, but the spirit of anti-Christ, personal laudation and jealousy will never enthrone itself in justice-loving hearts to the dethronement of the true Christ, which means the highest Love, goodness, gentleness, meekness, justice.

Such materialists turn in vain their worldly ambition against the heaven crowned mission of Mental Science, whose star has risen infinitely higher in the archway of light than any other since the choir of the skies with veiled faces chanted to the diviner music of the spheres the highest glory, the divinest good to mortals, even "peace on earth and good will toward men." This fruitage of Love, Peace and Good, descending upon mortals is but the counterpart or true nature of the invisible God Love, for "God is

Love" and Life, yet both express but one substance—the real and invisible.

I have studied thoroughly the system put forth by "Sidartha," many of whose theories are very fine, but dissenting strongly from his personal God beliefs, I must turn from his system as faulty in its foundation, well knowing that the moral ethics of all scientists will forever exclude the old theological notions of the personality of God formed like a physical man.

Turning from materialism, the popular physiology, sense claims, and material beliefs more than at any time past, I ally my efforts and purposes firmer than ever before with the system and righteous ways of the Mental Scientists of every school. By this I neither endorse unrighteous deeds in these scientists, nor do I ignore the fact that other reformers hold views in common with us concerning God, and that they have proclaimed them many years. Although we see God in his works and in Nature more than in the Bible, yet when we see him in the Bible it is where he does not resemble physical man, such as being overpowered by a devil, repenting of any of his own works, entertaining anger—especially if anger rests where the Bible writers claimed it does. We will neither regard such human deeds nor formulated human apparitions, in the Bible or elsewhere, as representations of the character of the Great Supreme.

If it would not present this ancient book in a double light, I would, to offset the texts cited in proof of personality, quote a few of an opposite kind as more concordant with the diviner understanding of Mental Scientists and other reformers. We subjoin the following: "Behold, the heaven of heavens cannot contain thee." "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" "Do not I fill heaven and earth?" "No man hath seen God at any time." "No man can see God and live." "Now unto the King eternal, immortal, *invisible*, the only wise God, etc." "The blessed and

only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: *whom no man hath seen, nor can see.*"

These Bible materialists, who insist that God is matter, and has a material visible form, may reconcile their beliefs with some of the above. And further, if with us they hold that "God is Love," they may decide whether he is visible or invisible, and it may aid them if first they decide as to the visible or invisible character of Love. Also we wonder how it is, if Heaven is a limited place, and God is not "larger than a large symmetrically developed man," and is in Heaven, how he can be omnipresent throughout the universe. We leave this with believers in a personal God with one suggestion, viz., do not be so ancient and persistent in always addressing God as "he," or "him," but with scientists see that Love, Life, Truth, Intelligence, mean God, and if enough advanced to turn from the theory of a person or man-God, and can hold that God is Love, you may also say "*it*" as often as "he." Like those who address the sun as masculine, and a ship as feminine, so wrong education has held part of the race in a very erroneous belief about God, who is Principle, the omnipresent, the One in all, and the All.

If the error-belief of theology, and of "Haddasha," are correct, and God is "not larger than a large, symmetrically developed man," I ask them to reconcile such views with the sublime teachings of Jesus and the citations above. Jesus taught his disciples that God was in them and they in God. If flesh, bones and blood constitute Man, and God is not larger than the organic body, how can even a dozen human bodies be within one of the same size? Paul taught, "In God we live, move and have our being;" but the error we are combating ignores Paul. "He that dwelleth in Love dwelleth in God."

If God means a body, form, or parts, is

material or personal, he can then only be in one place, and that as limited as the place occupied by a human body. This is an end to omnipresence, and impeaches the doctrine that the "eyes of the Lord are in every place." If Jesus is to appear as the form and size of a man, he must then be in but one place, how then could he come to all the world, or have all in his presence any more than your own body can be in a million places?

Mental Science knows that the terms God, Christ, or "Son of Man," mean invisible Truth, and it affirms with Luke, "As the lightning cometh in the east and shineth unto the west, even so shall the Son of Man be in his day." It teaches that God means Love, Intelligence, Principle, Spirit.

Coming into the beautiful system or clear science of being as only the spiritual scientists have the understanding, we are lifted up from the sensuous and groveling; we turn from the dark or belief side of animal man, and, rising from the delusions of sense, we anchor in Life, or Truth, which makes us free. Finding all that is real is God, we are saved from fear which hath torment; absorbed in omnipresent Deity, we are partakers of it, and are not subject to disease, pain, or death.

In this knowledge or perfect science of God, the claims of sense are heard in their many pleas of sickness and pain, as also that matter is, and feels and dies, but we understand the seeming, and know it all as the claims of mortal sense. The power of delusion having been broken, we hear these beliefs no more as a part of us. We hear the cries and claims but heed not. We ignore the seeming as no part of being. It was a lie and error from the first; it is that still.

To believe in the reality of matter is to inherit all the terrible experiences that sensuous mind feels in the belief of a material body. To know that all is Spirit, and that God is in all and all in God, is to

know that we are Life, and therefore hid and sheltered from harm. When mortal sense believes in the verity of pain, in the existence of matter *per se*, and urges the reality of either, we, as Life or understanding, hear its delusions but ignore them as such.

As a system of moral ethics, Truth and cure, I earnestly commend Mental Science. In doctrine it is the finest of all. Taking on none of the ancient beliefs or delusions, it rises in its own grandeur from materialism, from sense, from chaotic night, from the degrading measurement of God by a fleshly man, and reaching the sublime altitude of scientific knowledge it solves all error, it converges all Life into the One, it commands, and delusions, pain, sickness, and death become unreal. As a system of moral doctrines and ease it is the Alpha and Omega. As a solace in every trial, it knows no parting from friend, no distance from Deity or Heaven, and ignoring an individual God or separate self it whispers forever in true understanding—Immanuel.

Re-enforcement for the Work.

With the removal of Mr. G. I. Hopkins and family to Chicago the MENTAL SCIENCE MAGAZINE secures the able assistance of Mrs. Emma Hopkins on its editorial staff, and the Mental Science University an efficient and thorough teacher of mental healing and kindred themes.

The directors have also elected her as secretary of the University corporation. Her experience in the literary and educational field, as also in Mental Science therapeutics, is ample guaranty of the success of both departments henceforth to be chiefly under her management.

Formerly editor of the *Journal of Christian Science*, the organ of the Massachusetts Metaphysical College, she is fully invested with the system therein taught,

but free to vary as her judgment may dictate. Finding her charitable toward all discoveries of Truth and toward true reformers in general, we can assure all who seek instructions here in the art of mental healing, that they will be perfectly taught.

It will be noted that the directors have not seen it wise to declare in favor of any special school or theory, but to employ instructors from time to time whom they find ready to aid them in promoting the great cause of Mental Science and Mind-Cure on a basis broad and charitable toward all true reform.

No narrow or sectarian spirit will control the management of our university. It will respect the honest efforts of all, but it will cultivate a system peculiarly its own.

Chicago promises to become the hub of the Mental Science movement, whose saving and healing mission shall "come full circle" in the conversion of a world from sin and sorrow to holiness and health; from ignorance to a comprehension of the Mind that is God.

M. S. U. Directors.

MENTAL SCIENCE MAGAZINE.

By selecting the title "Mental Science" for our MAGAZINE, it will be seen that we are free to admit to its columns the opinions of all classes of thinkers, irrespective of nationality, creed, or religious bias, and yet stick to the text of our heading.

Jew or Christian, Buddhist or Mohamadan, preacher or scientist, physieist or Metaphysician, can write freely his honest convictions respecting the nature and destiny of man, of the universe, of good and evil, and still not speak irrelevantly to the purpose and aim of our publication.

It is to be understood, however, that it has for its more particular mission healing from sickness and purifying the morals of mankind, and contributions for its pages dealing most sensibly with the *determining power of mental states* will always have

preference in making our selections for its monthly repertory.

The great need of a publication of this kind is realized by philanthropists, and, as all reformers will receive our hearty co-operation and practical support, it is confidently expected that humanity-lovers everywhere will lend a hand to help row us into the safe harbor of welcome in the homes where they have influence. We will see to it that the courage and hope that result from mental and physical well-being shall be the benediction of our presence wherever we go; for "health and hope to mankind" is the merciful errand of the MENTAL SCIENCE MAGAZINE.

RENEWALS.

It is hoped that all subscriptions expiring with the January issue of the JOURNAL will be renewed promptly, to prove the continued practical interest of Mind-cure patrons in its future prosperity. To the managers of a publication dealing with subjects pertaining wholly to Mental Science and preaching the unity of Mind, all subscribers are as friends in whom they take personal interest, and to each individually, as to all collectively, every article is addressed, every editorial written.

New and distinguished writers are to contribute to our columns the coming year, while none of those dear to their readers in the past are to be left out, but to be heard from often, for the satisfaction of their special admirers. As we send New Year's greetings with the New Year's prospectus, we trust to many happy returns of the same names, with friendly messages and substantial tokens of interest in the spread of the "true health doctrine."

NEW CHURCH.

We are informed through the *Boston Traveller*, of the proposed building of a hundred-thousand dollar church for the increasingly large body of Christian scien-

tists of that city to worship in. All hail to the true church of Christ! Having on her banner the rallying cry, "Health" for mind and body, she cannot fail to draw all the children of men to willing fellowship. May charity radiate from her borders and love from her pulpit centre, till all the earth shall be filled with the incense of her goodness, and there shall not be left a wanderer from the fold of saving Truth.

TO THE SICK.

Names and addresses of people cured of all varieties of disease, by the Mental Science or Mind-Cure method, will be furnished by the practitioners advertising in our columns. People generally object to having their names paraded before the public as advertisements for a system of cure, but will be found quite willing to correspond privately with other sufferers respecting the mode of healing patronized by themselves.

ABSENT TREATMENTS BY MENTAL SCIENCE.

Eunice C. Walter, M. D., Walter's Park Sanitarium, Wernersville, Pa., and Ira T. Johnson, M. D., 26 Bishop Court, Chicago, Ill., graduates of the December class at the Mental Science University, are prepared to treat all classes of disease at a distance. Correspondence solicited.

PRESS COMMENT.

Speaking of the new system of mental healing, the Providence (R. I.) *Journal* says:

"Perhaps the readiness with which the modern world, or at least a prominent part of it, has accepted a new method of dealing with its physical ills is due to the fact that this method is plainly intellectual. Instances of the wonders worked under our own eyes prepare us to accept any startling intelligence with complac-

ency. It is a necessity of the age we live in, this indifference to miracles, and ere long we shall be so steered to surprises that the skies might fall and no one lift a startled eyebrow."

Metaphysicians and Mental Scientists of every school will realize great advantage by inserting their cards in our columns. We offer the following low rates: For cards of 17 words or less, six insertions, \$2.00; one year, \$3.50. For 35 words or less, six insertions, \$3.50; one year, \$6.50.

NEW SUBSCRIBERS can have the MENTAL SCIENCE MAGAZINE, beginning with October, 1885, and including March, 1886, for 30 cents net, sent in stamps or otherwise to our office. This offer is special and includes the above time only.

"THE JOURNEYS OF JESUS."

From every quarter come praises of the "Journeys of Jesus," as described by Dr. Crabtree in his work advertised in our columns. The critical Boston *Traveller* says: "Dr. Crabtree is acknowledged authority on the geography and topography of Palestine." *The Christian Register*, of Boston, says: "It is descriptive and biographical rather than theological in tone, — a plain, complete and connected history of Jesus and his Apostles." Many eminent clergymen are endorsing its merits, and the press do not criticise any part of it, but speak only words of commendation. The distinguished editor of *The Christian Science Journal* recently added to the list of press comments the following brilliant testimonial: "A thoroughly correct, grand presentation of date, deed, word and life of Jesus, in whom we all should have an unsurpassed interest. The author stands among the scenes, men and women of the past, to come before those of the present. God is an eternal history; and as Carlyle says, 'All history is the Bible.' Among

the well authenticated, startling portrayals of scriptural scenes and incidents are Herod's banquet and anniversary, the dance of Salome, Herodias' daughter, the tragedy of John the Baptist—and they are thunder tones of history, showing the noblest and best fall a sacrifice to sensuality, artifice and revenge."

"MIND-CURE."

A NEW HEALING ART, ITS PHILOSOPHY, PRINCIPLES AND PRACTICE, is the title of a neat little book by E. W. BALDWIN, of Chicago 47 pp. paper, 25 cents. Cloth, 50 cents.

This little work is too well written not to receive a kind notice by us, and still we cannot name it as among the advanced or extreme positions assumed by leaders in the field of metaphysical science. It seems unwilling to let go of matter, physiology, etc., and yet it contains many things in common with Mental Scientists, and will no doubt prove of value to many as a first step toward the higher Mind-cure theories.

Our last issue had an extract from this lecture, so also the article "Ideas Rule" in this issue, is an extract from it. Willing to recommend it, we have decided to carry it in our stock, hence we will send it post-paid for the above, in stamps or otherwise.

OUR FEBRUARY.

issue will contain contributions from some able exponents of the mental healing art. The admirable articles by Mrs. A. M. Diaz and Professor Joseph Rhodes Buchanan will continue. A contribution by Mr. G. I. Hopkins may better please scientists of materialistic thought.

CARD OF THANKS.

The MAGAZINE takes this occasion to thank eastern friends for their re-assuring expressions of interest in its success, and their substantial favors in the way of written contributions and new subscrip-

tions. All attempts to undermine the cause it represents have failed to stir its purpose or affect its steady progress toward the end most desired by its friends. Strong men and women are identifying with us—some of these actually led to investigate our work by the unjust and unchristian attacks of those misrepresenting it.

AN OPPORTUNITY.

The Mental Science University is now upon a stock basis. All owners of the stock will share *pro rata* the results from teaching the science of mental healing, as also from the publication of its MAGAZINE, the sale of books, etc. It is the wish of the Directors to enlist with them a fair representation of good, honest workers, and to interest them directly in the cause, and in the returns of the above.

Some of the stock can be obtained, and all interested parties who desire full particulars may address Mental Science University, 161 La Salle Street, inclosing 10 cents in stamps for schedule of plans, etc.

PERSONAL.

From personal acquaintance with the successful practice of Mrs. H. P. Read, of 19 Quincy St., Roxbury, Mass., we are prepared to endorse her advertisement in our columns. Many students have been thoroughly instructed by her in the true healing system she learned at the M. M. College, and gone forth to do the cause honor by their remarkable cures of the sick.

EDITORIAL CARD.

Having organized the Mental Science University on the stock plan, I have arranged it so that the corporation will hereafter publish the MENTAL SCIENCE MAGAZINE. I will entertain invitations to visit various localities abroad to give public discourses, and perhaps to instruct occasionally in the science.

Communications of a general nature addressed to MENTAL SCIENCE MAGAZINE will receive prompt attention by the managing editor, who will attend to correspondence relative to entering classes in the university under her instructions in the science.

I will now be absent for the greater portion of the winter in the university interests, but special matters will forward promptly from our office for my attention.

A. J. SWARTS,
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